

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I 1: 3, 4.

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OLIVE TREES,

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

MAY, 1907.

5.

QUESTIONS OF THE HOUR.

THE PASTOR AND THE EVANGELIZATION OF THE WORLD.*

REV. A. W. HALSEY, D.D., SECRETARY OF THE
PRESBYTERIAN BOARD, NEW YORK.

Let me amend the theme: "The Pastor and the Evangelization of the World in 1907." I do not wish to treat this subject in an academic form; let us state it practically. For the year 1907, what can the pastor do toward the evangelization of the world?

I take it for granted that the pastor is a leader. He must be a leader in his home church in matters affecting things immediately about him, ere he can lead in things relating to the evangelization of the world. He must have knowledge, he must know, ere he can incite or excite in this great world problem. He must insist on repeated and continuous furnishing of information if he hopes to awaken and arouse his people. Now, granting this, what can the pastor do?

THREE THINGS CLAIMING ATTENTION.

There is to be a meeting in this city of one hundred and fifty representative men from all over the country, because a man out at the Nashville Conference realized that he had seen a vision, and he wanted

the men of the Church to get a vision of worldwide evangelization. To-morrow there is to be held in the city of Indianapolis a great gathering of a brotherhood of men in the Presbyterian Church, because the Presbyterian Church is recognizing that the men must come forward in this great work. We have just listened this afternoon to an admirable address upon the part the laymen have.

Now, if I were a pastor in the year 1907 I would give attention to awakening the interest of my men. Men's brotherhoods are springing up all over the country; the man is coming to the fore, and I would personally insist on that as one line of study.

I would also give very close attention to one subject which has been brought before us this afternoon, missions in the Sabbath school. Rapidly we are coming to recognize the need of this. Possibly the very best text-book on the subject I would recommend is a book of that title, "Missions in the Sabbath School," published by the Young People's Missionary Movement. If I were a pastor I would keep abreast and know of this great movement and see that my people had some conception of what was being done.

And then the third thing that I would study for January, 1907, would be the great subject of giving. Rapidly are we realizing that we must have systematic beneficence; rapidly are we realizing that

**Spoken at the Centennial Anniversary of the Haystack Prayer Meeting, held in New York, November, 1906, and published with the approval of the Author.*

one of the great things before the pastor to-day is to bring his church—not some rich men in his church, not men of whom we are continually talking that they should give more—but the average men, to see the splendid effects of systematic beneficence in this great world-wide evangelization. This is what I would do in January.

THE WORK IN CHINA.

In February I would give my people some conception of the great work in China. This is the centennial of Protestant missionaries in China. It is the Robert Morrison Centennial. Every pastor should read carefully some one of the great lives of Robert Morrison, how that pioneer, that bookmaker, that lexicographer, that translator, that man who labored twenty-seven years with only two converts as the result, and opened the great door of China. I would give very particular attention to this great centennial which is coming on in the spring. I would see that not a layman or a laywoman in my church but what knew of the facts connected with foreign missions in China in 1807; and then I would give them a little vision of what is going on to-day in China. I would exercise a historical imagination and have drawn for me a map of China with the Protestant Missions of 1807, and then show what is being done to-day. I would read such a book as "The Reshaping of the Far East," and get a conception of what reshaping has been done in the hundred years since Robert Morrison was here. This is very practical, Christian friends, but I believe as a result of this day's work and yesterday's, we must have something that will bind us to the present evangelization of the world, and I can conceive nothing better for a pastor than that he should go away from this gathering this afternoon resolving that he will make himself famil-

iar with some of the great outlying facts which loom up so large in the year 1907.

CLAIMS OF AFRICA.

In March I would look at the white man's burden, Africa, and I would start first of all on a study of the Kongo question. You cannot down the Kongo question. A year ago I made a statement in a public assembly that Leopold was the most atrocious monarch that sat on a so-called Christian throne. A Brooklyn editor wrote an editorial condemning me. I do not believe that the editor of any responsible newspaper in this country to-day would write an editorial defending Leopold. The facts are out. The pastor should make himself acquainted with that great Kongo iniquity. I would read such an article as came out in "The Contemporary Review" of this year, or the report which Leopold issued himself, or the voluminous literature published by the Kongo Reform Association. I would find out the truth of this Kongo iniquity. I would let my people know it. It is part of the evangelization of this dark world. Why, to-day, one of the greatest hindrances to evangelization right there in that Kongo Free State is the awful atrocities which are being perpetrated by a man claiming to be a Christian man, and claiming to rule in the name of Christianity. I myself read an edict published by Leopold which began, "For the uplifting of the African people I decree," and the decree that followed was one of the most iniquitous decrees I have ever read. Now, it is time that the American people and our American President and our American Congress knew these facts. If I were a pastor in 1907 looking toward the evangelization of the world, I would hit hard on the Kongo iniquity. I would have any Congressmen or Senators or Representatives in my church present that Sabbath or that week day. I would have a

dinner of my men, and I would have statesmen discuss this great question, and then I would look at some of the other questions in Africa. Take the wonderful industrial development of Africa. When Dr. Rhoades was telling us the different products of Africa, I wondered how many of the audience realized what a great commercial continent it is coming to be. Read an article in *World's Work*, for November, 1906, this very month, and you will get some conception of how in the near future Africa is to be a great commercial continent. Now, I would let my people see that. And then I would give them a little vision of some such book as "On the Borders of Pigmy Land," or "A Yankee in Pigmy Land." I would give them some such stories as "Ashe's Chronicles of Uganda." I wonder if you have read that last story that has just come to us of where the son of Bishop Hannington has baptized into the fold of Jesus Christ the son of the man who murdered his father. I remember with what a thrill of horror I read that book, "The Life of Bishop Hannington," that awful death, those last sad journeys, and how my nature revolted against it, and that is not over twenty years ago. Within the short space of twenty years the son of Hannington has the privilege of initiating into the blessed mysteries of the ministry of the Gospel of Jesus Christ the son of the man who murdered his father. Miracles? Why, brethren, there is nothing in the book of Acts equalling this. And then, with that as a background if you will look at that wonderful work on the shores of Victoria Uganda, thinking that to-day there are probably 50,000 Christians there, all within the space of less than a generation, you have got something to enthuse a pastor, something to arouse a church to some conception of the evangelization of the world in 1907.

THE GIBRALTAR OF PAGANISM.

Well, then, I would take up the subject of India, the Gibraltar of paganism, and I would read one of those books by the eloquent woman who presented the woman's work this afternoon. I would take a mission study class work on India. Take the book of Bishop Thoburn, if necessary, or Dr. Beach's book on India. I would get some conception of what India was, and then I would let my people see the great work in India. Do you know that on the second day of December there is to be a great day in India? Every evangelical body in India, even the one representing the High Church party, the Society for the Propagation of the Gospel, also the Church Missionary Society, every Methodist organization, every Presbyterian, every Congregational, every Reformed, every single missionary body in India has united on December 2 as a day of prayer for the outpouring of God's Holy Spirit on India. Why, do you know, all over India there are great beacon fires being lighted by the Indians themselves awakening that dark continent, rising from the sleep of centuries, turning to Jesus Christ. Why, 1907, it seems to me, is the great year for a pastor to take part in world evangelization, and I would see that it was done.

REPUBLICS SOUTH OF US.

And then the next month I think I would look far abroad and take in all those great republics to the south of us. I would speak of Secretary Root's visit. I would get some Congressman or some Representative to come and tell of the political and economical effects of Secretary Root's visit to the republics south of us. I would give some conception of what is going on in those majestic republics. I would tell the story of the completion of that great railroad just finished. The Mexican Government has now completed

that railway across the Isthmus, a wonderful undertaking in its way, meaning much for trade. And then I would open the eyes of my people to some interest in the marvelous progress which the gospel is making in Chili, in Argentine Republic, in Brazil. I would let them see that as commerce is rapidly making its way in these southern republics, so the Gospel of Jesus Christ is making its way through the country.

A CONQUERING NATION.

And then when it came to the fall I would lift up some such country as Japan, and I would treat Japan as a conquering nation. I would let my people see exactly how Japan has conquered. I would speak of that demand in the Japanese Church for a distinct independent church. Do you realize, Christian friends, what is going on in Japan to-day, the terrific conflict, Japanese Christians insisting that they must be independent and self-supporting and separated from their brethren who have so long fostered and nurtured and cared for them? That is only one phase of a mighty question. I would find out exactly what Mr. Metcalf's report to President Roosevelt was. I would discuss with my people next fall calmly, carefully, logically, the whole subject of the exclusion of Japanese children from the public schools. We should create a public sentiment here. Every minister who hears me and every layman should be informed on this question. Nothing has filled me with more apprehension in years than that cloud, not larger than a man's hand, arising on the Japanese horizon. Have you read any account in the papers which have just come by the Japanese steamers of the tremendous unrest in Japan because we have excluded their boys from our public schools? Now, it is very well to deal in this Haystack celebration with the past; it is very well to go back

to Samuel J. Mills and tell the story of his life; but I believe in 1907 what the pastor should do is to take up these great questions, which are burning questions, and let his people see how commerce and trade and equity and justice are linked in our right treatment of the Japanese, and how all of a hundred years' work may be blotted out by our un-Christian and uncharitable and unjust treatment of lads who come to us from a far-away land. I feel that on that question and on the question of the Philippines, the pastor's voice should sound out with no uncertain sound.

THE PHILIPPINES.

Were I a pastor in 1907, some time during the month I would take up that whole subject of the Philippines. Lyman Abbott is right when he claims that we have done more for the Philippines than any nation has ever done for a subject race; but the one error Congress has made is to refuse to the Philippines the rights which they ought to have under the American flag, and we are injuring their trade and we are arousing animosity because the moneyed interest in one branch of commerce has prevented the passage of the great bill which every man in the Philippines is demanding. Now, if I were a pastor I would treat matters from that wide-awake point of view, where men would see that it was a real question, and that the missionaries were real men dealing with real things. Think of that wonderful advance in the Philippines! We never had anything like it in the history of modern missions—thousands already confessing Jesus Christ, and yet I dislike to say that many pastors have not even delved into the surface of this great question of what is being done in Japan and in the Philippines, and the wonderful movement of God's Providence.

PASSING OF KOREA.

Well, then, I would take some such subject as the "Passing of Korea." What could be more interesting? A pastor ought to read that book of Professor Hurlburt. It is written from the point of view of the Korean. Some things should be modified, but I would let my people see the passing of Korea as a hermit nation. I would let them see the rule of Japan. What does it mean for Korea? I would paint in pictures that could not be mistaken what is going on in Japan, in Manchuria, in Korea at the present moment—how, with all the faults of the Japanese—and they have them—there is still a band of alert, resolute, consecrated, sacrificing Japanese Christians who in Korea and in Manchuria are holding up the banner of the Cross. If the hour were not so late I would tell you some wonderful things about Korea and Manchuria from the point of view of the Japanese Christians.

We are in great danger of saying that the Japanese will send their bad women and their bad men to Korea and Manchuria and overwhelm them. They will send bad men and women, but, praise the Lord, some of the noblest of Japanese Christian men and women are going to Dalny and to Port Arthur and to Mukden and to Ping-yang, and to Fu-san, and are there showing to the Koreans another splendid type of Japanese, a Japanese transformed by the gospel of Jesus Christ.

AMERICAN CITIZENS IN TURKISH EMPIRE.

And then at the close of the year, in December, I would take some such great question as the Turkish Empire. I would discuss the position of the American citizen in the Turkish Empire. It is high time that our Government at Washington heard something more than a simple delegation, though headed by as distinguished a man as our President, and the President of the American Board. It is time that we recognized what Mr. Hoskins so

fully put before the Ministers' Association, how the American citizen in the Turkish Empire is being treated as no other citizen. Now, how are you going to move public opinion? How is a pastor in 1907 going to help that man in Harpoot and at Beirut and Sidon? Why, by letting his people see what is going on in the Turkish Empire to-day, and how our Government is failing in its duty to protect and defend the American citizen in the Levant. Then I would let them see the vast educational work that has been going on in the Turkish Empire, those splendid institutions at Aintab and Beirut, and Robert College and Syrian Protestant College, and all those other institutions which are making a new Turkey and making a new Persia. Why, just look at what we are hearing from Persia to-day—a new constitution granted to that land. I would not dare to tell you how the news comes to us in letters we cannot publish of a great unrest in Persia, which must be directly traced to the schools and colleges and missionaries who have been for these years sowing the seed which is now bearing fruit. Think what a magnificent subject for a December meeting or a December series of sermons the Turkish Empire would be, ending up with Syria and Palestine, and then just a look out on the unoccupied fields of the world.

THREE THINGS NEEDED IN PASTORS.

Now a pastor that is going to do this work in the evangelization of the world in 1907, it seems to me, needs three things, and with that I close. First, a grasp of the untabulated results of modern missions, the things that you cannot put down in black and white, the public opinion created, so that, as in China, the Empress Dowager is issuing edicts practically abolishing foot binding; the unrest in India, that is manifested in the Swadeshi movement and the other movements, which

are only a wave of a public opinion, but showing that those old hoary nations are breaking away from their pasts. Now a pastor must get a conception of the untabulated statistics, the great movements which have been started by the missionary and which are reaching such tremendous proportions in our day.

And then I think he must have catholicity of spirit, that catholicity of spirit that will lead him to speak for one board as readily as another, and lead him to see how in the great mission fields we know no distinction, and how the most astounding fact in this Haystack Centennial to me is that after a hundred years, while the denominations in our country have hard work to come together, abroad we are one, moving as one army conquering the world. I think of the magnificent union which we, the Presbyterians, have with the English Baptists in the Shan-tung University, and which we have with the Congregationalists and Methodists up in Pekin—a marvelous presentation of what Christianity can do when forces are allied, and we move forward like one mighty army.

And then it seems to me what a pastor

in 1907 needs is “spizirincum”—I don’t know how to spell it. First, alertness. The pastor must see the passing thing. Second, the pastor must have imagination. He must see not merely Morrison struggling there and laboring there almost twenty-seven years with almost no converts, but see the possibilities of one consecrated life thrown against that wall of heathenism. Third, he must have enthusiasm. There is in this country to-day a grand old man, Griffith John. I read a remark which he made the other day, and it seems to me it is typical of every missionary. He said: “If an angel of God should come to me now and say, ‘Griffith, I am going to give you fifty years more of service. You have given fifty years to China, now I give you fifty years more.’ I would say, ‘O Lord, I will devote every one of those years to China.’” That is the spirit of the missionary, and the pastor must catch that spirit and feel the enthusiasm of old Griffith John, who tomorrow, if his doctor would let him, would throw his old life into China for the sake of China, for the sake of the Church, for the sake of Christ.



Miss Havergal tells of going away to boarding school shortly after she had united with the church. When she entered the school she learned that among all the one hundred girls she was the only Christian.

Her first feeling was one of dread. She could not confess Christ before gay and worldly girls; but her second thought that she could not but confess Christ. “I am the only *one* He has here,” she said. This thought strengthened her, and how she was rewarded is told in her life story. He has placed us just where we are because He wants a witness just there. So do your duty.—*Sel.*



Coming hastily into a chamber I had almost thrown down a crystal hour-glass. Fear lest I had made me grieve as if I had broken it. But, alas! how much precious time have I cast away without any regret. The hour-glass was but crystal—each hour a pearl; that but like to be broken, this lost outright; that but casually, this done willfully. A better hour-glass might be bought, but time lost once lost ever. Thus we grieve more for toys than for treasure. Lord, give me an hour-glass, not to be by me, but to be in me. Teach me to number my days. An hour-glass to turn me that I may apply my heart unto wisdom.—*Fuller.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—Miss Zada A. Patton, writing March 9, has something to say about the place and work:

This being Saturday, and a beautiful day, Miss Wylie and I took a carriage ride in the afternoon, with the two teachers who are in the boarding school. As we have not been out often during the last two months, we enjoyed it greatly.

I think the country around Latakia is very beautiful. Perhaps it is more striking to me because I have been accustomed to the plains of Kansas. There has been snow on the highest mountains since the last of January. And as more snow fell there last Sabbath, many of the mountains are again covered. We have not been having very settled weather the last month, some days warm and others rainy and chilly. We are in hope that March will be more pleasant; but perhaps the warm weather will come soon enough.

Mr. Stewart went to Tartous Wednesday, and word has been received that he arrived safely and found all the brethren well. He expected to hold communion there to-morrow.

Although I am studying most of the time, I have gotten somewhat acquainted with the work. While there are discouragements, I think there are enough encouragements to give new hope and courage to the missionaries. Just recently word has been received from a young man who had to be taken to the hospital for lepers, in Jerusalem. The nurse writes that he is working for his Master there among the other lepers. Think what that poor boy's life might have been had he not been led to Christ.

Among the many callers we had on

New Year's, there were so many who have attended the Mission schools, I could not help but think of the influence of some of those lives, though they have not become Protestants. Interest in the Syrian Mission should not cease, though the results are not as great as we would like to see, for we have the assurance that God will bring all nations to Him in His own good time. Most of the children are bright-looking boys and girls, and seem very much interested in their work.

Dr. Balph has been very busy most of the winter. There have been quite a number of patients in the hospital most of the time.

March 12.—Sabbath afternoon, Mr. Stewart being away, Mr. McFarland preached in English. But before commencing, he gave a short outline of the sermon in Arabic. Last Thursday evening he also gave a short speech in the Arabic prayer meeting.

Mersina, Asia Minor.—A letter of March 6 from Rev. C. A. Dodds brings good news:

There appears to be an increasing interest in the gospel on the part of many in our field. Here in Mersina the attendance on the preaching services has improved in the past few weeks. There are some signs of awakening among the Moslems. Though we cannot tell what a day may bring forth, how much of the interest manifested may be real abiding interest, and how much the future will show to have been transitory, we have yet a right to hope and look in faith for results that will last, for they must come some time.

Last Sabbath we conducted communion services at Tarsus, and the Sabbath before at Adana. At Tarsus four adults were received into the fellowship of the Church, and at Adana two. At Tarsus there were twenty-four native communicants, and at Adana twelve.

The audiences at Tarsus are larger than at Adana. The regular meeting room at Tarsus was filled Sabbath morning, and there were besides perhaps fifty persons in an adjoining room. Many of these of course came as mere spectators, to see how we conduct the communion service. In the afternoon the first room was filled again. In both Adana and Tarsus the evangelists report many people eager to hear. However, at Adana the Sabbath of our communion there, the Syrian priest warned his people to keep away from the Protestants. We do not know yet what effect his anathema may have.

The Adana brethren, on their own initiative, have taken a commendable forward step, which in itself constitutes a very hopeful omen for the future of the work in Adana. After a study of II. Corinthians, eighth and ninth chapters, they concluded that if they were going to be thorough Christians they must try to do some giving for the help of others. So they had the evangelist write down their names in a book, with the amount that each agreed to give within the year. The total subscription from three families—both husband and wife in each of these families subscribing something—and three unmarried men, amounted to the equivalent of nearly \$16.50. This, considering their poverty, the low rate of wages and hard conditions of laboring men in this country, is a munificent subscription. It remains to be seen whether they will be able to complete the doing of it or not.

The proposition has been made to us by some of our people in Tarsus, that we buy a farm to let out to them. They say the Syrians—or Jacobites—would like to become Protestants, but they do not see any way to avoid working on the Sabbath, and an arrangement of this kind would make them independent of godless employers, and that in a few years the tenants could buy the property for themselves. I think probably the idea in the abstract is a good one, but the fact that such a property would cost £2,000 or £3,000 would seem to prohibit the experiment. The question of avoiding Sabbath work is a pretty hard one to solve in this country.

Cyprus.—A short letter from Dr. McCarroll, of Nicosia, dated March 28, 1907, reports items of interest:

It was with sorrow that we read in the *Christian Nation* two weeks ago an account of the death of the one whose Christian liberality enables us to enjoy the pleasures of a comfortable home and that he did not so much as see a picture of the building he has erected. But, as in all oriental countries, things move slowly, the completion of the house has been delayed longer than we had anticipated. However, we "moved in" on the first of March and had scarcely become settled when on the 17th a baby boy came to gladden the new home. All doing well thus far.

On the 10th of March we formally "opened" the new chapel in Nicosia. My brother was present and conducted the services both morning and afternoon. There was a fair attendance, perhaps 75 or 80, at each service, and for the most part respectful attention was given by both Greeks and Turks, although many came evidently from curiosity. The following Sabbath passed with all things

fairly quiet, but last Sabbath, it being some anniversary of the orthodox church, a lot of the low class celebrated by coming to our chapel to disturb the meeting. They attempted in various ways to disturb the services, until one of them gave a shrill whistle on his fingers. Then a certain Niko, who has been working for us by the day for some time, and was intoxicated, went and struck the man. A scene of confusion followed, in which it was found that Niko had a knife on his person. There were three policemen present during the whole time and several more arrived shortly afterward. Niko was arrested and fined £4, but none of the others, as there was not sufficient evidence that he struck the man who whistled. While we regret that such an event has occurred, we are glad that the man is in no way connected with the mission more than doing some work about the place just as many others who are not evangelicals. The crowd did not attempt to injure the building or property except that a few nights previously someone broke the marble plate bearing Mr. Peponiades' name.

We were very sorry to hear of the death of the pioneer missionary to Cyprus, Rev. Henry Easson. Both these ministers, Revs. D. J. Shaw and Henry Easson, were of especial interest to us for reasons known to all.

The weather is exceptionally cold and damp this year. We have had a few warm days, but still require a fire to keep the house sufficiently warm. My brother's boy, Clyde, is not well at present, but we hope it is nothing serious. There is an epidemic of whooping cough on the island and some smallpox, besides the ordinary run of diseases.

Having in mind the annual report for next week I will close with a request for the prayers of the people at home.

China.—Writing March 9, 1907, Dr. J. M. Wright gives a description of the hospital just completed at Tak Hing Chau:

Rev. A. I. Robb's class opened last week with six members, and the girls' school expects to have several new pupils this term.

The boys' school building is nearly completed, and will soon be opened for work.

I am sending you two pictures, one of the hospital and one of the hospital and chapel. The chapel fronts on the West River and faces the south. The English name for the hospital is "Gregg Memorial Hospital." The Chinese name is "Wai Oi I Kook," which means "The hospital of benevolence." Miss Noyes, of Canton Presbyterian Girls' School, who has been in China thirty-five years, suggested this name for our hospital. The "I" is pronounced "E."

The hospital consists of a main building and two wings, and is divided into two departments, one for women and one for men. An eight-foot hall in the main building separates these two departments. Downstairs on the women's side is a doctor's office, a waiting room, a laboratory, a clinic room and a nurses' room in main building, and a general ward for eight beds in the wing. Upstairs on the women's side are a room for the lady physicians, and a sterilizing room in the main building. The wing is a large general ward for twelve beds, which is called "Wiggin's Ward." Downstairs on the men's side are a doctor's office, a waiting room, a drug room, a clinic room and a nurses' room. Upstairs on the men's side are a private ward and the operating room in the main building; the wing is a ward for general patients, and has room for twelve beds.

The capacity of the hospital for general ward patients is forty beds. There

is also a private ward which will accommodate a family of four. The floors of the main building and its veranda downstairs, the veranda and the operating floors

are planting trees, shrubs and flowers on the grounds.

There is a woman nurse, a man nurse and a yard coolie, who care for the pa-



upstairs are of glazed tile. The floors of the wings and of their verandas downstairs are made of a mixture of sand, lime and clay, which makes a floor that is hard, smooth and quite durable. The floors of the wings, private room, doctor's room and sterilizing room upstairs are painted board floors. There is a veranda on the west side only, which is the side shown in the picture, and which faces the city.

The hospital and the chapel ground are inclosed by a brick wall at the ends and a wire fence on the sides. The posts are of brick. The building is of gray brick, with a roof of red tile. Two hundred and fifty-six thousand two hundred and sixty-nine bricks were used in the hospital and its buildings. There is an underground drain from the hospital to the river bank. We

tients, do sweeping, laundry and yard cleaning at a present cost of \$14 a month Mexican money. The beds are the regular Chinese beds, made of pine boards painted, and rest on stools. The painting is a necessary addition of our own to the beds, with the hope that some of China's crawling millions may be prevented from finding lodgment there. The patients furnish their own food and bedding and bring one of their own family or a friend to cook the food. Some are too poor to furnish their own food, so we help them.

There is one woman in the hospital with cancer. Her people turned her out of her home and told her not to come back until she was healed. She came here, and seeing her case was hopeless she was taken in and operated on, which has pro-

longed her life several months. She was received into membership last Communion, and now has the joy of that Home from which no one is turned away. She is a constant care to Drs. Kate and Jean McBurney, but they care for her as a sister, and she in turn is very grateful.

The woman's department is under Drs. Kate and Jean McBurney, who have absolute control, and the men's department is cared for by myself. We, however, consult each other on all important cases, and our relationship is at all times the most cordial and pleasant.

P. S.—I forgot to tell you that two niches were made in the hospital for memorial tablets, one for our late Dr. Maude George, and one for Dr. S. A. S. Metheny's father.



HOSPITAL AND CHAPEL

AT HOME.

Allegheny, Pa.—These items are from Central Board:

FINANCIAL STATEMENT.

	On Hand Mch. 1, '07.	Receipts.	Expenditures.	On Hand Apr. 1, '07.
Southern Mission	\$1955.28	\$495.57	\$681.83	\$1769.02
Indian Mission	1351.30	355.10	376.66	1309.74
Sustentation Fund	427.51	759.03		1186.54
	Deficit.			
Domestic Mission	2016.37	1071.72	225.00	1169.65

APPROPRIATIONS.

Iowa	\$262.50
Kansas	474.50
Illinois	380.00
N. B. and N. S.	175.00
New York	127.50
Ohio	425.00
Pittsburg	225.00

Total\$2069.50

No report was received from Colorado Presbytery.

Domestic Mission.—Mr. McFarland's reports are encouraging. During the

month of March the smallest attendance at the Sabbath services was 26; the largest 43. Numerous inquiries from members in other parts of the church are being received. The school house is now under contract. The kind of winter weather they have in Alberta may be inferred from the fact that there have been thus far 140 days of sleighing this winter.

Indian Mission.—The Lord's Supper will be observed on the first of May. Rev. W. J. McBurney will assist.

J. W. SPROULL.

Central Allegheny, Pa.—The Missionary Society of the Central Allegheny R. P. Church desire to offer a tribute of love and respect to the memory of Mrs. A. M. Sproull, wife of their pastor.

We, as a missionary society, deeply deplore our loss. She was an able leader, wise in counsel and fertile in planning for the welfare of the society. To one of the members she said, "Of all the meetings, I most enjoy those of the missionary society." But she has been promoted, and we know the best tribute to her memory is to continue on in the good work she loved so well. She was a great sufferer, but suffering polishes the jewels for the Master's crown. To her loved husband, daughter and son we extend heartfelt sympathy. God calls all His children to pass under the rod. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Thank God, this life is not all, and in the Father's home we shall join the loved ones gone before and sing the praises of Him Who has loved us and redeemed us by His blood.

MRS. J. AIKEN,
MRS. R. S. BLACK,
MRS. JAS. F. MCKEE,
Committee.

Glen Campbell, Pa.—The L. M. S. of Bear Run Congregation desire to record a tribute to the memory of Mrs. Margarie Becket, who entered into rest Nov. 18, 1906, in the eighty-ninth year of her age. She was a life-long unyielding Covenanter. She found great delight in the ordinances of God's house and the fellowship of His people. Among her

last words to her children were, "To meet her in the home beyond."

May the Master give to the family the comforts of His supporting grace.

MRS. ADAM McELROY,
MRS. J. C. FRY,
MISS SARA POLLOCK.

Committee.

Pittsburg, Pa.—The L. M. Society of Eighth Street Church, Pittsburg, adopted the following resolutions in reference to the death of Mrs. W. F. Wilson:

First: In the removal by death of our dear sister, the members of this Society have lost a wise counselor and a true friend of missions.

Her deep and abiding interest in every department of the work was full testimony to the place it had in her heart and life; her cheerful disposition and kindly manner won for her many friends and made life bright wherever she was.

Anxious to live for her family and the Church, yet she cheerfully submitted to the will of God. Her deep piety was genuine and without ostentation.

Second: We lament her loss from our midst, yet we rejoice in the confidence that to her it is gain, and that what she was unable to do in life God will complete in her death.

Third: We would express our sympathy and condolence with her family, upon whom this bereavement and loss so heavily fall, reminding them that the peace of God which passeth all understanding is hers.

Fourth: That these resolutions be published in the *Standard* and OLIVE TREES.

MRS. W. J. BLACKWOOD,
M. L. BARR.

Committee.



Christ leads me through no darker rooms than He went through before.—*Richard Baxter.*

MONOGRAPHS.

MINUTE OF THE BOARD OF FOREIGN MISSIONS.

Rev. Henry Easson died at his home, in Beaver Falls, Pa., Feb. 14, 1907, in the sixty-sixth year of his age. His death was caused by an apoplectic stroke, which terminated his life in the brief space of two days.

Mr. Easson was born in Dunblane, Perthshire, Scotland, the historic land of the Covenanters, inheriting and in after life exhibiting in a worthy manner, the spirit and principles of God's Covenanted people. His parents came to America while he was yet an infant, and settled in Delaware County, New York, where he received the beginning of his education. He graduated from Union College, entered the Theological Seminary, Allegheny, Pa., in 1870, was married that same year to Miss Mary J. Beebe. This union was blessed with five children, one of whom survives.

Mr. Easson was chosen missionary in 1872, while in the course of his theological studies, and being licensed and ordained to preach the Gospel of Jesus Christ by Pittsburg Presbytery on Oct. 12 the same year, he sailed for the Syrian Mission without delay. With much diligence and devotion he served his Master and the Church in the Mission twenty years, preaching, teaching and ministering in season and out of season, endeavoring to bring souls to Jesus Christ. At length both he and Mrs. Easson failed in health, and they with reluctance withdrew from the work.

After four years of recuperation, they entered the service again, going this time to the island of Cyprus, where they labored four years, returning home in

1902. Mr. Easson, during the remainder of his life, served the Church at home according as his health permitted, preaching in many congregations. His death came suddenly and while he was not yet old. His abundant labors, his severe experiences, his many trials bore heavily upon him, and the life that was short in years, was long and good and great in service. The Church mourns the loss of an able and faithful minister and missionary, one who was earnest and congenial and loyal. But, as his Lord and Master released him from the ministry of grace on earth, we have joy in the assurance that he has been advanced to the ministry of glory in heaven. To the beloved wife, who shared with him the joys and sorrows of many years, and to the surviving daughter, we extend our sincere and cordial sympathy.

J. C. MACFEETERS,

S. A. S. METHENY,

Committee

FIDELITY IN LITTLE AND GREAT.

The parable of the unjust steward presents difficulties that have occasioned much comment. The key to the solution seems to be in the fact, that in every parable the Master has a special purpose that must be kept steadily in view. In this He accentuates the prudent foresight of the bad steward. So conspicuous was this, that the proprietor, though wronged by his unfaithful employee, could not restrain admiration for his sagacity in providing for his own future. This one fact the Saviour takes and lifts it up into the higher sphere and recommends that His people make a wise and prudent use of their worldly resources in making provision for their eternal interests. In this there is no justification of wrong, and

His conclusion is righteous: "Therefore I, your Lord, say to you, My stewards, make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." It is our privilege and duty to use our earthly possessions to further our spiritual interests. How this is to be done is another matter.

There are three descriptive terms applied to worldly goods and three to spiritual possessions, that place them in contrast and shed light upon both. The first is called "that which is least," "the unrighteous mammon," and "that which is another's." The second, "that which is greatest," "the true riches," and "that which is your own."

Earthly possessions, no matter how extensive, are little, while spiritual possessions are great. The soul is more than the body. Love, joy, peace, long suffering, patience, etc., are more than great sums of gold and silver. Worldly possessions disappoint. They do not satisfy the possessor; they often lead to wrongdoing, and when sought for their own sake, they harm the man. The true riches satisfy the soul. They are the good for the soul made for God. Worldly possessions are not certain. They go from hand to hand. Possession is never secure and real. But the gifts of the Spirit are gold tried in the fire; they are part of the man; they are wrought into the fibre of his being, and can never be taken from him.

But, like every other part of the divine word, this is many sided, and as the several facets of a jewel each reflect the ray of light with a different beauty, so this presents the truth from a different angle, with a separate interest. And while the central truth is using earthly possessions to secure for ourselves spiritual riches in Christ Jesus, it also emphasizes fidelity in great and small matters. "He that is

faithful in that which is least is faithful also in much," signifies that true fidelity does not take into account the greatness of the consequences involved in the work engaged in; true fidelity in little things is more difficult than in great things, and true fidelity in small matters leads to and prepares for the greater and nobler opportunities which God will open to us in His own good time and way. "He that is faithful in that which is least is faithful also in much," therefore all faithfulness is one, therefore the less includes the greater, therefore the less leads to the greater.

The story of the evangelization of the island world of the Pacific, told so graphically in "Christus Redemptor," brings to our view the islands scattered over 8,000 miles of sea east and west, and 5,000 miles north and south, all trooping up to the throne of King Jesus and bowing to His sceptre. "And the isles shall wait for His law." Let us consider:

1. That true fidelity does not consider the greatness or smallness of duty.

In God's view there is no such thing as great or small, except in the motive. The magnitude of the consequences determines nothing. A great motive makes anything great. An unworthy motive vitiates the grandest undertaking. With Him who is infinitely great and supremely glorious, nothing is high, and to Him who is meekness, nothing is low. He stands by the bedside of the afflicted believer and binds up the broken heart with the same unspeakable joy that He counts the number of the stars. If two holy angels were sent, one to sweep the streets and the other to rule an empire, they would each perform the duty with the same ineffable delight. And if they were ordered to exchange places, the one would take the broom without any sense of humiliation, and the other the scepter without the least vanity. Their delight in doing God's will is per-

fect. Any duty into which a man pours his immortal spirit is great. To the believer sin and duty, right and wrong, conscience, truth are great, whether printed in large type or small. The one word *ought* outweighs all words. I ought to obey God. The circle in the gnat's eye is just as complete as that of the heavens, which embraces the stars. The globe of the dewdrop is as complete as that of the earth. The physical structure of the animalcule which is only seen under the microscope, a million of which are in a cubic inch and which live only an hour, is as complete as that of the mastodon, the greatest born of earth. So a little thing done out of love to Christ, in obedience to His revealed will and for His glory, is as complete as the greatest ever performed.

The Scriptures reveal that all disobedience is one. "If thou commit no adultery, yet if thou kill, thou art become a transgressor" of one precept? No. "of the whole law." The evil principle that produces one act of disobedience will lead to every sin, if left unchecked. "Whosoever shall keep the whole law and yet offend in one point is guilty of all." The upas is deadly poison. Sprouts appear here and there and yonder. They seem to be separate. But they are found to be connected with roots sent out from the tree in all directions under the surface. The evil heart is the root of evil. A single act is the sprout that reveals the ramifications of the root evil.

The Scriptures also reveal that obedience is one. Love is the fulfilling of the law. The widow, in her lonely room, working day and night to earn a scant living, is doing a great work for Christ, as well as Luther pleading Christ's cause before the Diet at Worms. "He that receiveth a prophet in the name of a prophet has a prophet's reward." The woman of

Sarepta who made a cake for Elijah first, and then for herself and son, shares the reward of that seer of Israel to this day. The captain that met Luther coming from the Council at Worms and struck him on the back, saying, "Well done, little monk," had the material of a Reformer in him; his soul thrilled with the same emotions that glowed in Luther's heart, and he had the capacity for receiving the honors of a real Reformer.

John Williams went to the Society Islands in 1817. "Most of the missionaries had needed three years of hard work with grammar and lexicon to master the language. He moved familiarly among the natives, working, laughing, listening, asking questions, and in ten months was preaching to them in their own tongue. In Eimeo he found a boat, her keel laid down three years before, but left uncompleted. To such good advantage had he used his eyes in studying ship construction on his voyage that in ten days he was able to complete the boat and present her to King Pomare for trading with New South Wales." In the Hervey Group two natives blazed the way on Raratonga. "In 1827 Mr. Williams came with his wife. He preached on Sabbath to a congregation of four thousand, and finding the church too small, built one six hundred feet long. Here, too, he constructed his famous ship, the *Messenger of Peace*, a very triumph of genius, over obstacles well-nigh insurmountable. He had no saw, no oakum, no sail cloth, no sails. Sails he wove from native mats, and ropes he twisted from the tough hibiscus. Wooden pins did for nails, and the rudder he forged out of a piece of pickaxe, a cooper's adze and a large hoe. The rude bellows made of boxes he forced to work somehow while he forged the anchor, and the rude, clumsy, wonderful craft he finished in five months, without tools to work with or

suitable material to work. She floated, too, and minded her helm, and bore him obediently, as things always do the right sort of man, wherever he chose to go." The island, though beautiful, was not fertile, and often there was little food. "I have seen my wife," says Mr. Williams, "sit down at table and burst into tears at having nothing to eat week after week, month after month, but some native roots." For ten years they did not taste beef, and then they had lost their taste for it. Sometimes for months running into years no vessel called, and their clothing was worn out, their tools and necessary supplies gone. Frequent illness from malaria and insufficient food sapped the strength and tried the courage of the heroic little band of workers; but they held out, and the work triumphed gloriously. "When I found them in 1823, they were ignorant of the nature of Christian worship; when I left them in 1834 I am not aware that there was a house in the island where family worship was not observed, morning and evening," Williams wrote. Williams hesitated to land on Tutuila of the Samoan Islands. But here he found a chapel built and people regularly worshipping. The chief explained his method of introducing Christianity. "I go regularly to Savaii to the teachers there to get some religion, which I bring carefully home and give to my people. When that is gone, I take my canoe again and fetch more. Give me a man full of religion, that I may not need to go such a distance to fetch it."

"In 1844 Rev. Chas. Hardie, with Rev. G. Turner, who had fled for his life the previous year from Tanna in the New Hebrides, bought three hundred acres of wild land at **Malua** in the island of Upolu. Here they purposed building a self-sustaining boarding school for the higher education of the natives. A hundred students

were gathered together, land was cleared by their labor and planted with thousands of breadfruit, cocoanut trees, bananas, yams, taro, maize and sugar cane. Buildings were erected by the students, who tilled the land, caught fish and learned useful trades. They thus supplied all their wants, and carried on the school without expense to the London Missionary Society. In this school two thousand teachers, preachers, and missionaries have been trained. Besides this school, there is a Normal Training School for women and a central boarding school for girls."

Mr. Williams relates this incident in Raiatea: "Betuve's hands and feet having been eaten off by disease, he was compelled to walk upon his knees. Yet he contrived to cultivate his little patch of ground so skillfully that his wife and three children were well supplied with food. His only implement for doing this was a piece of pointed ironwood. With this he pierced the ground by pressing the whole weight of his body upon it. He then scooped out the thus loosened earth with his wrist stumps and placed the plant in the hole. In the same manner he removed the weeds. One evening he greeted Mr. Williams with the shout of 'Welcome, servant of God, who brought light into this darkness.' After hearing Betuve's account of the incarnation and death of Christ, Mr. Williams said, 'You pray, of course?' 'Oh, yes; I very frequently pray as I weed my ground and plant my food, but always three times a day, besides praying with my family every morning and night.' 'I asked him what he said when he prayed.' He answered, 'I say, "O Lord, I am a great sinner. May Jesus take my sins away by His good blood. Give me the righteousness of Jesus to adorn me, and give me the spirit of Jesus to instruct me and make my heart good, and make me a man of Jesus and

take me to heaven when I die.”’ ‘Well,’ I replied, ‘that, Betuve, is very excellent; but where did you obtain your knowledge?’ ‘From you, to be sure. Who brought us the news of salvation, but yourself?’ ‘True,’ I replied, ‘but I do not recollect having seen you at either of the settlements to hear me speak of these things, and how do you obtain your knowledge of them?’ ‘Why,’ he said, ‘as the people return from the services, I take my seat by the roadside and beg a bit of the word of them as they pass by; one gives me one piece, another another piece, and I collect them together in my heart, and by thinking over what I thus obtain and praying to God to make me know, I understand a little of His Word.’”

2. True fidelity in little matters is more difficult than in great duties.

We have two standards by which we determine the magnitude of acts: the apparent greatness of the consequences and the apparent brilliancy of the act, and the difficulties to be overcome. Action upon which depends great issues and which place the actor in the lime light of applause, and action which involves the overcoming of great obstacles are called great. And acts that do not produce any apparent results of importance and which do not call forth the love or praise of others, and which have no great difficulties to overcome, are called small. Although in God’s sight the acts that produced so little result and were not commended or noticed by others, and which did not require any great exertion in overcoming difficulties may be incomparably greater. But taking the distinction for what it is worth, it is true that it is more difficult to be faithful in the small than in the great matters. The work of the housewife is monotonous and mechanical. Her husband thrills the Senate with his eloquent periods. He has the stimulus of applause,

she has not. His effort is brief, hers is continuous. It is easier to be a martyr for truth once than to live for the truth always. But God needs the many to work in silence and seclusion. “The word of God hath sounded out from you,” said Paul to the Corinthians, “so that we needed not to say anything.” A congregation of Christians, all preaching Christ every day, is doing manifold more than the pastor in the pulpit. “In 1777* the British Government desired to introduce breadfruit trees in the West Indies. An expedition was sent out to Tahiti on the war sloop *Bounty*, fifty-four seamen, a botanist, a gardener, and the officer in command. The breadfruit trees were secured and the home voyage begun in 1779,* when a mutiny broke out among the crew, who had been thoroughly demoralized by their life of sensuality in Tahiti. They seized Lieutenant Bligh and the officers, stocked an open sailboat with provisions and compass, and set it adrift with nineteen men on board. After much suffering and hairbreadth escapes on cannibal islands, this little party succeeded in reaching the Dutch settlement at Coupon. They had voyaged 4,000 miles in an open boat for forty-seven days. Meanwhile the mutineers were cruising about in an attempt to find an island hiding place from the vengeance of the law. Landing at Tahiti, they represented to the natives that Lieutenant Bligh had decided to settle on an

**These are the dates given in “Christus Redemptor,” from which the paragraph is quoted, but they are not correct. The author has fixed the story of Pitcairn Island a whole decade too early, and teachers of mission study classes should call the attention of their pupils to this error and the many other mistakes in dates which mar the value of an otherwise admirable textbook.—R. M. S.*

uninhabited island and had sent them back to procure provisions. The Tahitians believed this tale, stocked them bountifully, and even gave back the bull and cow which Lieutenant Bligh had presented to the island. Native women to the number of twelve were abducted and six native men. Thirteen of the mutineers declined to go further, and were left at Tahiti. The others sailed away to an uninhabited island, of which the mate, Fletcher Christian, knew, Pitcairn of the Pearl group. All selected wives and began to parcel out, clear and cultivate the soil. For two years there was peace, then began a struggle for supremacy. Two years of bloody strife followed. The natives were exterminated. All the whites but one fell. John Adams, ten women and twenty-three children were left. He recalled his mother's instruction in England. He found a Bible and read. His soul was saved. He taught the children and gathered the women for worship. After twenty years an American sealer came there. Six years later a British man-of-war came. Adams offered to give himself up to justice. But the officers decided to leave him on the island he had long governed so well."

Pomare II. became King of the Society Islands on the death of his father in 1804. In 1811 he sent a cargo of the discarded idols to the British Museum in London. In 1817 he started a printing press to make Bibles for his people. He built a church 712 feet long. "Through it diagonally ran a stream of living water that could not be diverted on its way from the mountains to the sea. The building had 103 windows and 29 doors, and in it were three pulpits, 260 feet apart. Here in the presence of 4,000 of his subjects, King Pomare was baptized." He found it easier to do these great things than to learn to read and write.

The Hawaiians worshipped the volcano Pelè. They thought any one approaching it would be killed. Queen Kāpiolani was converted. She determined to break *tabu*, to ascend Pelè and prove that it was no god. She had to walk over lava beds one hundred miles. The people expected to see her perish. "There is but one great God," she said. "He will keep me from harm." On the way she was implored to turn back. But she said, "If I am destroyed you may all believe in Pelè, but if I am not, you must all turn to God." She approached the mouth of the crater and defied it. She returned unhurt. The people were convinced. This was easier for the Queen than to keep her temper and be gentle. Bishop Patterson, of the Melanesian Islands, landed on Santa Cruz Island. The arrows began to fly. Presently he was sent back in the boat, his body pierced with five arrows and covered with leaves. This was easier than the tedious years he had spent in leading the Islanders to Christ.

James Chalmers went to New Guinea, the largest island in the world, in 1877. In 1886 he returned to England and made the round of the churches, speaking in many cities. In Exeter Hall he said, "I have had twenty-one years' experience among natives; I have seen the semi-civilized and the uncivilized; I have lived, dined and slept with the cannibals. For at least nine years of my life I have lived with the savages of New Guinea; but I have never yet met with a single man or woman or a single people, that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilization in the Southern Seas, it has been because the gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, there the missionaries of the Cross have been preaching Christ. Civilization! The rampart

can only be stormed by those who carry the Cross. Recall the twenty-one years, give me back all its experience, give me back its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground; give it me back and I will still be your missionary."

3. True faithfulness in the least prepares for and secures the opportunity for the greater.

It is more difficult to be faithful in little matters. And it calls out the best in the man. Every temptation overcome strengthens the man. Duties performed regularly form the habit. And good habits are strength. And the strong man is ready for the opportunity to do great things when it comes. On the other hand, yielding to temptation and neglecting duty enervates. The man grows weaker and worse. He falls and cannot rise.

Now, add to these two facts the third, that God opens the door of opportunity to the man who does the little things well for greater achievements. "Fear not, Paul; thou hast borne witness for Me in Jerusalem; thou shalt bear witness for Me in Rome also." It is the law. "To him that hath shall be given, and he shall have more abundance."

The Oceania Islands are of two classes, the volcanic, which were made by the upheaving of the bottom of the sea, and the coral, which have been built by the bodies of insects of the sea. The first are more broken and luxuriant, the latter are more level and rich in gems. The Christian's life work is made up of the little contributions of every service. There are chalk cliffs in these islands. They are made up of skeletons of insects. The true life is made up of countless little unseen deeds which together tower high in the future

Kingdom. There are banyan trees on these islands. The branches droop and touch the ground and take root. And so there are many stocks, each taking up nourishment from the roots and all enlarging the great tree. The Church is such a banyan tree. Every mission is a branch. It is extending to the isles of the sea and to all countries. It will soon overshadow the whole world.

Upon the one hand to the seas her branches did extend;

On the other side unto the flood her boughs she did outsend.

J. M. FOSTER.

Boston, Mass.

PRAYER IN RELATION TO THE BEGINNINGS OF THE MODERN MISSIONARY ENTERPRISE.

The modern missionary enterprise had several beginnings. The relation of prayer to them all was the relation of breath to life.

High on the Pacific slope trees are standing thirty feet in diameter at the ground, their straight shafts rising a hundred feet clear of branches and then throwing their massive, symmetrical forms two hundred feet further into the sky. One species is well named the Gigantea. Another, also, has a suggestive name, Sempervirens. For trees growing when Jesus of Nazareth was born are living to-day. These gigantic, always living evolutions—single ones of them having lumber enough to supply every foot for a large building—have grown out of the earth. But the bulk of the solid substance in these vast tons of timber has been drawn, not out of the ground, but out of the invisible air. Our age rejoices and glories in philanthropy, practical philanthropy, even when it lightly esteems creeds and sentiment and spiritual exercises. But whatever is most solid in

philanthropy, most wide-reaching and most substantial, has been drawn, not out of the materialistic, but out of spiritual realms. Take the largest reach of modern philanthropy, race-wide philanthropy. From the beginning it has drawn its substance, not out of the earth, but out of the heavens.

Look for a moment at the four pioneer movements of world-wide benevolence in modern times:

1. High on Montserrat, an eastern outpost of the Pyrenees, a sixteenth century cavalier rode in a tunic of crimson velvet trimmed with the miniver which only men of rank could wear. At his side hung a richly hilted sword. From his cap waved the long plume of the nobility. As the last glint of the sun has faded from the waters of the Mediterranean, we see him exchanging the gay garb to which he was born—and on which he doted—with a poor pilgrim. Laying his sword and brilliant spur on the altar, he spends the whole night in prayer. Thereafter, he devotes to prayer seven hours a day. After ten years a few others are drawn by him into the circle of prayer, gifted young students at the University of Paris. Finally seven of them, in the midst of another whole night of prayer, solemnly pledge each other to go to the ends of the earth with the best light they have.

Later, one of them, Francis Xavier, flames across all southern Asia, a meteoric sign in the midnight sky. This band of prayer-girt men, the Company of Jesus, as they called themselves, swiftly multiplied and dotted every continent with outposts of their Commander. Defects are the most easily noticeable features in human beings. But in spite of their notorious defects and later fearful departures from the ideal, it was that prayer-born Company of Jesus that first

started the modern world on its career of race-wide philanthropy. This was recognized even in the bitter sectarian days of Cotton Mather, and used as a spur to the slow missionary spirit of Protestants. Mather in a letter to Ziegenbalg in India says: "Great and grievous, and never enough to be bewailed, has been the scandal given in the Churches of the Reformation; in that so very little, yea, next to nothing has been done in them, for the Propagation of the Faith - - - while at the same time the Church of Rome strives, with an unwearied and extravagant labor, to propagate the idolatry and superstition of anti-Christ and advance the empire of Satan." But a sweeter acknowledgment of the debt of modern missions to the Jesuits is now in use, in daily use. It is one of their emblems taken by the American Baptist Missionary Union and made its official seal. That perfectly simple but sublimely significant symbol, an ox standing between an altar and a plow, with the inscription: "Ready for Either."

2. Glance at the next pioneer movement of modern race-wide philanthropy.

Two hundred years ago the present year, when the Swedes overwhelmed Saxony, a detachment forced its way into the inner apartments of the Castle of Hennersdorf. They found a child six years old so earnestly absorbed in his customary devotions that they halted in quiet wonder. In the famous academy of Francke the Pietist at Halle, this lad, now between twelve and sixteen years of age, organizes groups of his schoolmates into seven distinct associations for prayer. When school days are ended he falls fondly in love with a worthy young woman. As he is driving far to visit her one day a serious accident throws him under the hospitable roof of a friend. On discovering that his host, Count

Reuss, is in love with the same lady, they agree to journey together to her parental castle and there to delicately discover to which one she is truly inclined. With a breaking heart he finds that it is to his friend. The point of this romance in real life is that the chief feature of the betrothal at the brilliant social gathering in the great hall of that castle, is characteristic of our young nobleman; he leads the company in an earnest prayer that the blessing of God may rest on the accepted lovers. His is, in fact, a life of prayer. Not only the idealism of the school boy, but the experience of the man, which stirs the soul to its depths, brings up prayer as the chief ingredient of his character.

But there is a separate strand of prayer. In a province of Austria one night at 10 o'clock, five stalwart brothers slipped out of the village Zauchenthal, and abandoning all their possessions and prospects for the sake of conscience, fell on their knees in supplication for divine blessing on their trek to a foreign land. A few years later the enlarged band of colonists, at a time of imminent peril, divides itself into twenty-four pairs allotted to spend every one of the twenty-four hours in intercession.

One evening a negro tells them of the terrible destitution of his relatives across the sea, and that probably no man could get near enough to them to help them without becoming their fellow-slave. Two young men, eager for the undertaking, each without knowing the thought of the other, go away and spend many hours in prayer. Finally they discover each other and are discovered by the lord of the manor, our praying lad and lover, Count Zinzendorf. So is born the Moravian world-wide philanthropy.

Here is a body of Christians who have been characterized from the start as being

chiefly occupied with evangelism, world-evangelism. Their only other outstanding characteristic is their prayer-life. F. H. Hedge, looking at them from an esthetical more than an evangelical point of view, quotes the following opening lines of some of their hymns as best characteristic of them. See how every line throbs with the inmost heart of prayer: "Thou hidden love of God, Whose height, Whose depth unfathomed, no man knows."

"Oh draw me, Father, after Thee,
So shall I run and never tire."

"Oh Thou to Whose all searching sight
The darkness shineth as the light."

"My soul before Thee prostrate lies;
To Thee, her source, my spirit flies."

3. Turning now to that pioneer movement in race-wide philanthropy which is more commonly spoken of as the beginning of the modern missionary enterprise, what do we see?

A shoemaker's boy leading his godless fellow-apprentice into a prayer-meeting; that fellow-apprentice when converted, trudging home and asking permission to have family prayers; his sister years afterwards saying: "He was always from the first of his being thoughtful, remarkably impressed about heathen lands and the slave-trade; I never remember his engaging in prayer in his family or in public without praying for those poor creatures." We see a little group of village ministers, "catholic men," as Dr. George Smith calls them, drafting an invitation to all Christian people, to join them for one hour on the first Monday of every month in prayer. "Let the whole interest of the Redeemer be remembered," they say. "Let the spread of the gospel to the most distant parts of the habitable globe be the object of your most fervent requests." It was only after eight years of this monthly concert

of prayer and thirteen years of daily prayer by the prayer-converted apprentice, that "the first organization which England had seen for missions to all the human race" came into being.

Unmistakably the matrix of this race-wide philanthropy was prayer. No wonder that the sermon which finally brought the organization to birth preceded its "attempt great things for God" with "expect great things from God." The primary document of modern race-wide philanthropy, Carey's "Enquiry"—which his great biographer, at the end of a century, himself of another communion, calls, "This first and still greatest missionary treatise,"—begins, "As our blessed Lord has required us to pray that His Kingdom may come and His will be done on earth." It closes with two practical propositions. The first of these is "fervent and united prayer." These words in the edition of 1792 were printed in italics, "*fervent and united prayer.*" The next sentence reads—and it needs re-reading in our day—"However the influence of the Holy Spirit may be set at naught and run down by many, it will be found upon trial that all means which we can use without it will be ineffectual." Through four pages he continues to set forth the supreme place of prayer, and does not hesitate to connect with that monthly prayer-meeting established a few years before, not only a new prosperity in the churches, but also the "noble effort" which was now being made "to abolish the inhuman slave trade." Carey was right. Not only is prayer "the Christian's vital breath," it is the vital breath of all great modern philanthropy.

4. Look once more at one of the fountain heads of modern race-wide philanthropy.

The picture before us is precisely that which won all unsophisticated observers

at the Columbian Fair. A well-grown, serious-looking boy is about to leave home. His mother stands with her hands on his shoulders and her face lined with the home life of the Spirit. The mother on whom we now look is asking her son about his relations with God. With tears in his eyes he gives her a most discouraged account, even saying, "Oh, that I had never been born! For two years I have been sorry that God ever made me." Such words to a most delicate and sensitive mother! Her ringing answer is, "My son, you are born and you can never throw off your everlasting accountability for all your conduct." As soon as he had disappeared over the hill she goes to her room and shuts the door. The sorrows of her son are her own. She does not cease to share them with her God until the assurance of a merciful answer is hers. While that is going on in the home he has left, the boy, marching away toward the academy twelve miles distant, is impelled to turn from the highway into a woodland path. There away from human eyes he looks up into the face of his mother's God and, behold, it is the face of his own God! He stays long enraptured with the vision. From that time on he is characterized by communion with God.

Academy is exchanged for college. The atmosphere of that young college has not been so far one of student prayer. Of the first ninety-three graduates, only seven have been acknowledged Christians, three of the six classes being without even one acknowledged Christian. Still his college diary says, "Think I feel in something of a praying frame this morning. Oh, for more fervor, more engagedness, more activity in the cause of the blessed God!" On another day, "Have some view of my dependence upon God and of my awful stupidity. I pray God to be

with me to-day and keep me from injuring His cause, and preserve me in a praying frame." He takes the few who will go with him into the groves for prayer-meetings. Wednesday afternoons they go among the willows south of the college building; Saturday afternoons among the maples northward for seasons of prayer. In winter, though ridiculed by their mates, they persistently meet in one of the rooms for prayer. The Haystack prayer-meeting, which the world is now celebrating, was no freak. It was in the natural, habitual order of events with the men who made it. So it comes about that another continent, the American, was started—as it were, by that day's peal of thunder from heaven—into a movement of race-wide philanthropy.

Amid all striking variations in the four sources of the modern missionary enterprise, we find one thing invariable. They all welled up out of a deep abiding spirit of prayer, whether on Spanish Montserrat, German Hutberg, English Midlands or Berkshire Hills. Underneath the varied landscapes they are all fed by one reservoir. It was an error to say "four sources." Whether Jesuit, Moravian, Baptist or Puritan be the channel, there is but one source of the modern race-wide philanthropy. "In the beginning, God!" It is well to remember that He who is the only source of race-wide philanthropy is also the only resource.

These glimpses of spiritual history at the great modern turning points between selfishness and philanthropy, leave three views on the mind's retina clearly defined and ineffaceable.

1. For one thing—however it may be with petty philanthropy, philanthropy on the widest scale is only begotten by conscious contact with the heart of the Infinite. However it may be with microscopic

Algæ in the pond, *Sempervirens* and *Gigantea* are built out of the invisible air of the heavens.

But more than that. A much mooted question is answered from a new point of view. Philanthropy is unmistakably a human evolution, a development of the function and power of sympathy. But we see that it is also a divine inspiration. It is neither a human evolution alone nor a divine inspiration alone. It is, rather, both together at one and the same time. At inmost heart the two are identical. Not only *Sempervirens* and *Gigantea*, but every tree of the forest grows up out of the ground and at the same time acquires the bulk of its solid substance out of the atmosphere. These are but two aspects of one reality, two functions of one indivisible, infinite life.

A third conviction comes to close grips with our actual habits. Never in human history were such great things attempted for God as now. The new century sees boundless things attempted. But are we consciously, definitely, expressly, expecting great things from God? Or are we attempting to assuage the woes, right the wrongs and inspire the endeavors of humanity by our own mechanism, without sufficiently seeking vital breath for the tremendous enterprise by the in-breathing of Almighty God?

Race-wide philanthropy is at last in vogue. Statesmen, as well as churchmen, are giving their days and their nights to the study of its problems. There is such a concert of study as never before. But is there an adequate concert of prayer? As surely as we can learn anything from history and from the word of the Master Himself, "This kind can come out by nothing, save by prayer."

LEMUEL CALL BARNES, D.D.
Worcester, Mass.

EDITORIAL NOTES.

The Synod of the Reformed Presbyterian Church will meet at Allegheny, Pa., Wednesday, May 22, 1907, at 10:30 A. M., when it will be opened with a sermon by the retiring Moderator, Rev. J. Renwick Wylie, of New Galilee, Pa. Arrangements have been made to commemorate the Fiftieth Anniversary of the Foreign Missions on Friday evening.



At the regular meeting of the Board of Foreign Missions, in March, it was agreed to issue a call for an ordained minister for the Tarsus Mission in Asia Minor. On the return of Rev. R. J. Dodds to this country on furlough this spring, his brother, Rev. C. A. Dodds, will be left alone, and the work covers so extensive a territory that it demands the labors of more than one man. No one who is willing to devote himself to this form of service, can find a more inviting field.



The Board requires a young woman to take charge of the school at Tak Hing Chau, China. Two missionary teachers are also needed for the Levant Missions, one to be stationed at Latakia, Syria, and the other at Mersina, Asia Minor. The applicants must be members of the Reformed Presbyterian Church, teachers of some experience, possessed of a missionary spirit, and in good health. The opportunities for successful service in this department of foreign missionary work are constantly widening, and the resultant benefits are most encouraging. In these schools children, born amid the darkness and vicious surroundings of heathen homes, are placed under Christian instruction and training, obtaining there their first glimpse of the truth, and educated with a view to their acceptance and confession

of the Lord Jesus Christ. He is the central figure to Whom all the teaching points.



A few days ago OLIVE TREES received the following contributions for foreign missions: Twenty-nine dollars and fifty cents for Syria, to be credited to "For Missions," and five dollars for China in memory of Mrs. Andrew S. Gilchrist.



At the request of Rev. H. A. Crane, M. A., Recording Secretary of the International Missionary Union, we publish the following announcement:

The twenty-fourth annual gathering of missionaries of all evangelical missionary societies and from all lands, at the call of this unique organization, will convene at Clifton Springs, N. Y., June 5-11, 1907. Through the hospitality of the sanitarium and village, entertainment is provided for all past and present foreign missionaries and for all actual appointees (not candidates) of the Boards.

In the beautiful tabernacle built by the late Dr. Henry Foster for this especial object, men and women of vast and varied experiences in pioneering the Kingdom of God, in the ends of the earth, meet for a week to pray and plan for its extension and to discuss means and methods.

While the actual membership of the Union numbers about 1,100, the attendance is necessarily confined to those at home on furlough or retired, with the appointees, and seldom exceeds 150. But these are a company of experts, whose information is first hand and exact. Among them are often authors of note, and leaders of the great forward movements of the churches.

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Syrian Mission, Mission in China and Church Erection—Mr. Walter T. Miller, 82 Beaver Street, New York.

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